UHURU

BLACK COMMUNITY NEWS SERVICE

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RACIAL CONFRONTATION AT JAMAICA SHOW

On Thursday April 2nd the Jamaica Tourist Board and the Jamaican Association of Villas and Apartments presented disgraceful shows both on film and in person at the Sheraton Mount Royal Hotel in Montreal. Thirty people many of whom represented the minority economic ruling class of Jamaican society came up to Canada at the expense of the Jamaican taxpayers to give a big show for four hundred white travel agents and their personnel at the Sheraton Mount Royal Hotel. This was free of charge with liquor and food included.

The film presented showed a white North American girl's holiday in Jamaica. On landing in Jamaica she met a typical Jamaican who was, of course, white. No true picture of Jamaica was given and the black people in the film were school children playing in the streets, policemen directing tourists, guides who showed the tourists around on their plantation tours, and fruit sellers in the market.

Miss Cargill who was "Miss Braata" of the evening wore a long "plantation" dress which was supposed to represent Jamaican fashions. It was clear that many of the black women - 4 in all who were seen - were supposed to be nice to many white men thus laying the foundation for what James Eayrs in the Montreal Star called 'genital imperialism' which accompanies the Caribbean Tourist Trade. The brothers in the band from Tower Isle Hotel in Ocho Rios provided very good music. As if this were not enough, the Sales Manager of the Tourist Board, white Harry Knowles, insulted Brother Neville Proud offering to 'chuck' him out of the hall after he had expressed dissatisfaction at the way in which his beloved country, Jamaica, was presented.

On seeing this the Jamaica Tourist Board representative resident in Montreal rushed over to condemn Brother Proud but when he threatened to take public action, cooler heads prevailed.

However, Knowles was still arrogant and kept on saying that this was his house and he could do as he wanted in it, as he was a very powerful man in Jamaica and had three gardeners.

Earlier, the Tourist Board had had a lot of explaining to do to the black community in Toronto after their publication of the face of a blond boy with the caption "A typical Jamaican".

It is time for Knowles and others who perpetuate the misrepresentation of Jamaica and continue in their racist arrogance to be censored once and for all.

Gordon S.

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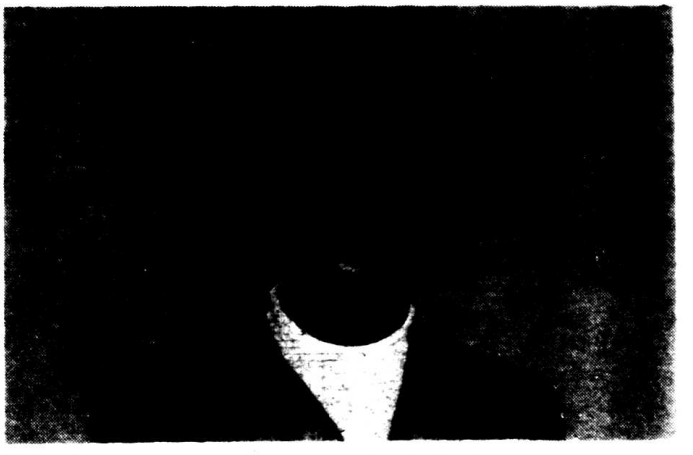
STOKELY CARMICHAEL RETURNS TO U.S.



Brother Stokely has returned from Guinea for a designated period to undertake a specific task in America. This task will involve the development of political, cultural and economic links with the brothers and sisters in America, Canada and the Caribbean for the purpose of providing assistance and developing a better working relationship with the motherland. Speaking on March 21st at a mass rally held outside the United Nations building (N.Y.) in commemoration of the Sharpville massacre in South Africa in 1960 in which 82 black people were machine-gunned for engaging a non-violent march against institutionalised apartheid (Racism) and during the course of subsequent conversations with 50 B U representatives the brother briefly outlined his ideological position.

He sees Pan Africanism as being the highest political expression of Black Power. African people on the continent or scattered all over the world must define their working political framework in a manner which will enable us in our day to day struggle to relate our common heritage to the racist oppression which we all face irrespective of our socio-economic status. "There can be no short-cuts to dedicated, organisational community work."

The revolt today against racism is going off in a variety of directions because of the lack of a clear understanding within the Black Movement of the roots of racism. If we are going to break the chains that bind us together in a common oppression we must make that continuous effort to understand the forces that fashion and maintain those chains. New world Racism is the systematized oppression of African people by white people. Whether individuals are consciously or unconsciously racist in white controlled society the institutionalised forms encompass every sphere of social relations -political mutilation, military subjugation, economic exploitation, cultural devaluation, psychological degradation; religious mystification etc. As Fanon said "The racist is a culture with racism is normal."

In analysing the organic connection between racism and every phase of the development of capitalist production, we must not only concern ourselves with the early merchant class or the corporate elite today but we should also focus on the role of white indentured servants and working class as they relate to slavery and contemporary industrial-military imperialism.

Two points are essential here: 1. The profits from the slave trade (slavocracy) developed industrialisation and created jobs at a very expanding rate. 2. It was this factor coupled with the seemingly inexhaustible supply of African slaves that enabled white identured servants to escape very early forever from the plantation and achieve some level of social mobility (leaving the African slave to permanently occupy the bottom of American society. It necessarily follows that for the white identured servant African slavery meant the opportunity to rise above the status of servant and become a farmer or free labourer. Because blacks are oppressed at the bottom into performing the scavenger, unskilled function, white workers (on the backs of the black people) acquire the opportunity to move up the physical and social ladder of advancing capitalism.

With constantly increasing capitalist accumulation and an ever constant revolutionizing of production methods as technology advances, a constantly decreasing proportion of capital is invested in labour compared to that spent on "improving" machinery. White workers acting consciously on behalf of their own social mobility and unconsciously in favour of constantly advancing capitalism have internalized white racist chauvinistic values in relegating our people and other non-white people to colonial status within America.

What we are saying here is that a comprehensive understanding of the dynamics of capitalistic production forms an essential part of our efforts at acquiring political education. Without that type of education, we are very often unable to differentiate between differences based on personality (which is always bankrupt and reactionary) and genuine aspects of political variance which naturally occurs during the dialectic process as perceptions of social contradictions in society differ.

Brother Stokely sees certain aspects of the African experience as unique when dealing with the international struggle. This uniqueness stems from the premise that he sees two types of human oppression - economic exploitation and colonisation which although not mutually exclusive, demand different strategies and tactics within an international dimension. This premise he recognises and accepts the fact that alliances based on a unity of purpose that seek to reduce marginal differences in order to obtain the broadest possible base among comrades in a common cause is always the quintessence of revolutionary struggle. However, an alliance is meaningless if it is formed between two individuals, groups, races, nations, etc., coming from unequal historical and social experiences and setting for themselves different human objectives. In this context (while maintaining to this day complete respect for politically incarcerated Brother Huey P. Newton), he could not remain Prime Minister of a party (under the political guidance of Brother Eldridge Cleaver), claiming to be based in the black community, professing to be coming from a black experience but pursuing a dubious policy of building an alliance with white bourgeois "radicals". So called radicals who invoke unscrupulously the names of Marx, Lenin and in some cases "Chairman Mao" but continue to ignore and deny our basic human rights as black people to self-determination and "sheepishly" shy away from engaging in basic self defence activity (S.D.S. at United Front against Fascism Conference called by Panthers in Oakland, August 1969)

While Africans of the Diaspora intensify their efforts to break the back of racist imperialism, it is equally important that we seek to stop the raping of and take complete control of the Motherland. There can be no compromise. It is Utopian to think that African (or Caribbean) society can be emancipated from racist-imperialist control and begin the transformation into socialism without taking control of the commanding heights of our economy, i.e., the mines, foreign banks, insurance companies, factories, plantations, foreign trade corporations. Brother Stokely reiterates a position held by the Student Organisation for Black Unity, that must as African people coordinate our efforts on all fronts uniting within the Garveyan ethos of one God, one Aim, one Destiny. He feels that Brother Kwame Nkrumah, the foremost Pan African leader today, is providing Africans with the basic ideological framework from which to operate (taking into account, of course, environmental conditions in specific areas of struggle). This often repeated quotation from Nkrumah strengthens this belief and at the same time provides us with a further understanding of Brother Stokely's pre-

con't on page 7

Editor,
Edmonton Journal
Edmonton, Alberta, Canada.

March 24, 1970.

Dear Sir:

You may or may not expect comments and outcry concerning the cartoon in the 23 March edition of The Journal (attached: A). Let me be one of the first, hopefully not the only one, to call it a *racist* cartoon and another justification of the West Indian students' identification of the racism underlying Canadian life.

Despite any presumed disclaimer on your part that you are not racists, the fact that this cartoon was obviously funny or witty to the cartoonist and to you - so funny, in fact, you published it - exposes the pervasiveness and severity of racism in Canada. Let me explain. Obviously, it is not prudent to publicly expound superiority or inferiority of "race" in today's world. Much pain is taken to declare opposition to racism. Yet, what one says and what one *does* are not always consistent. And here, your behavior, not your words, has tripped you up. Unaware as you may claim to be of these considerations, you did publish the cartoon!

The cartoon is an affront to Africans and their brethren in North America and the Caribbean. It perpetuates and concretises in popular and effective form the assumption of African savagery and cannibalism (hence, inferiority, which justifies exploitation in the guise of "civilizing the savage"); an assumption which is scientifically incorrect and morally objectionable. One of the most difficult hurdles for the African and the descendant of the African slave is that of overcoming the racism - both in attitudes and behavior - of the European, American and Canadian. He is confronted with racism almost daily, and here he picks up the only newspaper in town and it smashes him in the face! To perpetuate this racism through its images contributes to the oppression and exploitation of its victims.

I should like to point out that it was a similar cartoon published in a student newspaper in Montreal this past year (attached: B), which aggravated the tense situation there. It is shocking, to say the least, to find an established newspaper *repeating* the mistake!

If, as some publishers declare, there should be self censorship and not public censorship, then obviously your own standards have failed you. If the "freedom of the press" leads to the perpetuation of racism and, hence, of oppression, then that "freedom" is obviously a farce.

I have soft pedalled this letter. It would have been easier to castigate you as the racists you always have been. Perhaps, then, you wouldn't have read this far. Racism can be overcome (it is moot whether or not the George Wallaces and Ian Smiths of this world can overcome their racism; at best it is irrevelant), but first the "unaware" racist must be confronted with the contradictions between his thought and action. A first step would be an acknowledgment and an apology to the Africans and Afro americans in our midst. A more effective step, however, would be to campaign strenuously against racism and to expose it wherever it is manifest, even in your own house.

Sincerely,
Richard Frucht, Ph.D.

EDITORIAL

As the traditional "moving period" goes into its peak stages one is again forced to face numerous problems of inconvenience, hard labour and discomfiture. For most black people these are run of the mill occurrences which can be put up with; however, the biggest problems are the highlighting and overt manifestations of racist feelings that stem from the very fabric of this society.

The facts are that most blacks do not earn enough to buy homes at the exorbitant prices for which they are sold; most blacks are forced to make frequent changes from their neighbourhoods in search of more friendly or less poverty stricken and/or crime prone surroundings. It is in this human search to find suitable or less unsavoury surroundings that the inhumane problem of racial discrimination in the housing department appears and for which the provincial government has not yet seen it fit to open channels for legitimate complaint and redress.

A black mover has to face the indignities of having doors slammed in his face or closed politely for any number of reasons ranging from the claim that the white tenants may not approve of a black tenant, to the claim that blacks are too noisy and do not keep their apartments tidy.

The question is "What can be done?" One would expect that the function of a government would be to provide for the well being of the people they represent. Up until now by the neglect of this government it would seem that blacks are not considered within the framework of this principle so that at government level the answer is "Nothing". At other levels though, one could and should report any instances reeking of discrimination to the National Black Coalition, an organization in whose grasp lies the power of activity and redress. Secondly, Richard Lord, a member of the Quebec Liberal Party who spends much time working in the interests of blacks in this province could be invaluable if not in getting redress, in providing advice on channels through which the same could be got. Finally, UHURU could be of service in providing valuable publicity which when brought to the community's attention may result in mobilizing enough support to cause the necessary pressure to be borne upon the relevant sections of the Montreal or Quebec administration. In no instance should the black person, the recipient of racial discriminatory practices, accept these injustices as their lot and meekly shove the matter under the carpet. We might not be able to stamp out racism in this society but at least we can prevent it from becoming institutionalized in this one respect.

"The trouble with those Chinese technicians they send, is two hours later you're hungry again!"

OPEN LETTER TO BLACK PARENTS

Recently a group a Black Quebec Teachers have formed a Steering Committee of a Black Board of Education. This was motivated by their experiences which have shown that too many black students, regardless of the kind of education or the religious complexion of the administrative authority, suffer disabilities which have no relation to their academic worth. The purpose of this association, therefore, is to further the interests at the Primary, Secondary, CEGEP and University level.

Their interest is restricted solely to educational matters. It follows that all of us can get together to ensure that our children receive the type of education which is their right.

Finally, all black adults who have any connection with black students are eligible to become members. A general meeting will be held in the near future for the purpose of giving a more formal structure to this organization. Further information can be obtained from members of the Steering Committee - O. Downes 684-0711, Winston Williams, Winston Henry. A number of suggestions have been drawn up to be presented to the Montreal Protestant School Board. These however, are being circulated to parents and others so that as many opinions as possible be gathered from all sources.

Gordon S.

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The Problems of Black Liberation

The funeral of Brother Ralph Featherstone, friend of H. Rap Brown prevented several participants from attending the Guelph Conference last weekend. However, a smaller number contributed to more personal interaction.

What did we realise at the Guelph Conference? We know our goal - CONTROL OF OUR DESTINY BY OURSELVES.

However, the means of acquiring this was the main aspect with which we grappled. Some opinions for the liberation of Africans living in the U.S. included having a black political party which could implement the needs of black people, in their communities - militarily, educationally, economically, etc. Membership, in this party which would only be working on certain specific objectives, would not prevent one from being in his or her present organization e.g. Socialist Workers Party, Baptist Church, NAACP, MUSLIMS, DEMOCRATIC PARTY. The main object of such a party would be to set up a program which over some period would satisfy the aspirations above and beyond those now satisfied in one's present group. Thus, there would have to be broad goals e.g. COMMUNITY CONTROl.

Enlarging on military strategy some argued that the tactics of fast moving commando like operators against racist institutions would be most effective.

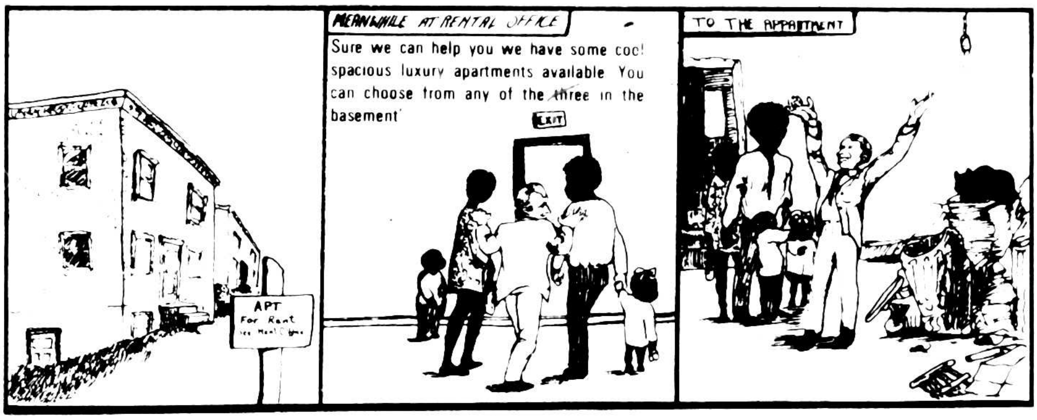
Some urged that the operationalisation of Pan-Africanism would give more results e.g. combined attacks from Caribbean and the Third World on U.S. Imperialism or its agents in those areas. However, action of this nature should be thought out beforehand by those Africans in the U.S., Caribbean, etc. and a clear understanding of such interconnected struggles must be realized.

This direction gives us much food for thought and scope for action when properly implemented.

The Conference, now over, seems to have a parallel with the Black Writers Congress held in Montreal in October, 1969. Reports today, tell of the White Student Council at Guelph vowing not to pay for the expenses of the Conference. They had committed themselves before to pay all expenses. Reason? "They" were not allowed in, and since "they" sponsored the conference, "they" wanted to help run the show.

At least, control of one's destiny by one's self is very much now the issue as far as the brothers at Guelph are concerned.

Gordon S.



THE FACTS OF THE LAW
On Lessor and Lessee Relations

In general, the best rule is always to OBTAIN A WRITTEN LEASE whenever possible, and to CHECK ITS EXPRESSED TERMS BEFORE SIGNING. It is impossible afterwards to attempt to get out of such a written contract by alleging that it had not been read at the moment of signing.

The written lease will generally stipulate such matters as the notice required to terminate, the rights and responsibilities of the lessee, and the amount and the period of rental payments. Unless the written lease contains an expressed provision regarding notice, no notice is required in order to leave the premises at the end of the lease. Normally, however, the lease will stipulate that three months notice must be given. Such a provision must be rigourously adhered to. In the event that the lessee remains on the premises for eight days after the end of the lease without opposition from the lessor, the lease is automatically renewed, generally for one year. The same is true should the lessor omit or delay giving the notice required by his lease.

If it is NOT POSSIBLE TO OBTAIN A WRITTEN LEASE, EITHER party may terminate the verbal lease by giving A NOTICE EQUAL IN TIME TO THE PERIOD OF RENT PAYMENT. For example, if the lessee pays his rent on a monthly basis, he must give one month notice in order to terminate the lease. Failure to give such notice brings on the tacit renewal of the lease for a period equal to the term of the first lease, but not in excess of one year.

For many reasons the right to SUBLET an apartment is of vital importance. For example, students are frequently required to enter into lease agreements for a period of one year, even though they only intend to stay for the duration of the academic year. In principle, the tenant always has the right to sublet, unless otherwise stipulated. Most written leases provide that the apartment may not be subletted without the owner's permission. It is advisable to try and have this clause struck before signing the lease, but owners will readily grant permission to sublet provided that the sublessee appears to be a reasonably good tenant. It's also in the interests of the lessee to assure himself that the sublessee is an acceptable person, because he remains responsible to the lessor for the balance of the lease term unless he is released from this obligation by the lessor. Therefore, it's wise to obtain this release in writing from the lessor whenever subletting.

During the term of the lease, the lessee is responsible for keeping the premises in good order, and making the SMALL REPAIRS which may be necessary. In law, the lessee must act as a "Prudent administrator", that is, he must act toward the property as if it were his own. At the end of the lease, he must return the premises to the owner in the same condition in which he received them at the beginning of the lease, except of course for reasonable wear and tear.

While small repairs are the responsibility of the lessee, MAJOR REPAIRS MUST BE MADE BY THE LESSOR. Failure to do so on his part is not a justification for the lessee to withold his rent. Rent must always be paid on time, even though the lessor does not carry out necessary repairs. The lessee's recourse is to put the lessor in default (in writing), and then using the summary procedures provided by law, either forcing the lessor to make the necessary repairs, or to cancel the balance of the lease or finally to recover damages for violation of the obligations arising from the lease.

It is to be noted that similar recourse is available to the lessor in the event that the lessee violates any of his obligations, particularly that of paying the rent. In addition, the lessor is within his rights to seize any moveables which may be on the premises in a such case. If the lessee leaves the premises before the end of the lease, the lessor may also seize such moveables up to eight days after their removal.

It is very important to note that in the event of fire, there is a legal presumption that it's due to the lessee's fault. It's possible to obtain a Tenant's Liability Insurance Policy to cover the lessee in the event of fire, it is advisable for all tenants to have such a policy.

Finally, in the event that difficulties arise between landlord and tenant which can't be resolved on an amicable basis the tenant-lessee should communicate with the office of the Quebec Rental Board. If this recourse doesn't prove satisfactory, the only other possibility is to communicate with a trusted lawyer.

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United Nations Lip Service

United States last month cast a veto in the Security Council to join Britain in rejecting an Afro-Asian resolution that would have condenmed Britain for not using force to overthrow the white minority government in Zimbabwe. Instead the so called big powers backed a watered down resoluton that condenmed only the racist regime and requested U.N. member nations to sever diplomatic relations and apply economic sanctions against Ian Smith's minority regime. A similar resolution against South Africa and Portugal was defeated.

The latest U.N. exercise in lip service makes three things clear to black nationalists currently involved in active liberation wars in particular and black people in general. Firstly, U.S. by not supporting the use of force to obtain freedom and independence for the people of Zimbabwe was merely expressing her racist policy towards black people. How important U.S. racist policies are, is illustrated by the fact that for the first time in the history of U.N., she used the all important and powerful veto power to block the resolution in the security council.

The second point is the ineffectiveness of U.N. sanctions. Zimbabwe's economy is prospering despite four years of U.N. sanctions. During this period white nations that endorsed the sanctions failed to put it into effect and even in some cases increased trade with the racist regime directly and or indirectly through South Africa. The irony of U.N. sanctions is that in 1961 after the infamous Sharpville massacre (when South African police murdered 69 and wounded several hundred Africans protesting passed laws) U.N. under pressure from Afro-Asian countries applied an embargo against the apartheid regime and apparently thisis supposed to be still in effect. To expect U.N. economic sanctions to topple racist regimes in Africa (and for that matter anywhere else) is to be at best naive.

This brings the issue to the third and probably the most important point. That the liberation of blacks from under white minority governments in South Africa, Mauibia, Zimbabwe, Angola Mozambigue and Guinea has to be done by black people and black people alone, and that this objective can only be achieved through armed struggle.

KOFI

The Universal Negro Improvement Association (U.N.I.A.) Montreal Branch

During the recent interview with Mr. Tucker who is the current president of this branch of the U.N.I.A. I discovered that it was started in Montreal in Nov. 1918 by one Henry Hall and James Gay. Mr. Tucker came to Montreal in 1920 from Jamaica and his first acquaintances with the U.N.I.A. was in 1921. He was so impressed at this first meeting that he joined the organization immediately and has become an outstanding member even to this day.

The things that impressed him at that first meeting were the educational programs that were outlined for the members and the philosophy of the movement which in general states that Black people should work extremely hard and make sacrifices to achieve things for themselves and to become independent of white people.

Mr. Tucker knew Marcus Garvey (the founder of the U.N.I.A.) personally and describes him as a very friendly, humorous and easy-to-get-along-with person. He told me that on one of his visits to Montreal, Garvey was turned down by the hotels and that he had to accomodate him in his apartment. He first met Garvey at a meeting in 1921 in the old salvation army building where Garvey outlined the entire program of the U.N.I.A. and asked the Black community to get involved in the problems of the race and to work for its future.

I asked Mr. Tucker about Garvey's "Back to Africa movement". He said that Garvey did not mean for all of us to go back physically to Africa but that we should work in our new community to make it better for ourselves and at the same time give any support financial or otherwise to our brothers in Africa. He also said that the Garvey's ship the "Black Star Line" was meant for the purpose

of trade and commerce between Black Countries and that it was not bought for the sole purpose of transporting Black people back to Africa. Mr. Tucker also considers Garvey as a true Black nationalists. He told me that Garvey was responsible for influencing parents to buy black dolls for their young daughters to play with. Garvey, he said, was againt integration and regarded it as the death bed for the Black man and was also violently opposed to inter-racial marriages. At this point I asked him if Garvey had any white friends. His reply to this was that Garvey did have white friends, and did meet white people on a humanitarian basis but always gave priority to his own race.

The main activities of the U.N.I.A. in those days were educational and social activities. They boasted a membership of three to four hundred enthusiastic members. Mr. Tucker attributes this to the fact that in those early days there were no radios and televisions and that there were very few places open to Black people.

Today the U.N.I.A. is one of the Black organizations in Montreal that owns a hall. I thought it would be interesting and inspiring to find out how they achieved this so I asked him about the hall. He told me that they had begun to rent it since 1931; it was the only one available to them and still they had to pay twice the regular rates to get it. In 1942 it was up for sale and the U.N.I.A. members then learned that the proposed buyers were not going to allow them to use it. This therefore inspired them to pool their resources and make a down payment on the hall. He said that all other Black Organizations were approached to support the venture but they all declined the offer. The Buildings cost $25,000. This money came directly from pockets of the members as they did not believe in having dances and social activities for the purpose of raising funds. This was a remarkable sacrifice on the part of those U.N.I.A. members when one takes into consideration the fact that the only jobs available to Black people in those days were, the low income jobs as porters and domestic servants. It is interesting to note that Mr. Tucker himself was the key person in acquiring the hall.

I asked Mr. Tucker in what form did the Black people, in those early days, protest the discrimination and injustices that were meted out to them. His reply to this was that they wrote to the press and spoke to Civic officials and although this had no effect they never had marches or demonstrations and never thought of using violent tactics.

As regards other organizations, Mr. Tucker has seen several of these come and go; through the years that he has been around, he informed me that it was never the policy or practice of the U.N.I.A. to criticize other organizations as long as they were working in the interests of the race. He said that there has never been a split between the members of the U.N.I.A. and he attributes this to the straight live policy and goals of the organizations.

Today the U.N.I.A. still functions in many cities all over the world with head quarters in Philadelphia. Mr. Tucker is the president of the local branch and is in his late seventies but is as young and active as any 40 year old. He says that this is a direct result of his participation and dedication to the U.N.I.A.. He does all the maintenance work that the hall requires, he reads several books and publications by Black authors and attends many community meetings.

To wind up the interview I asked Mr. Tucker to give a few words of advise to young Black people. He advises us to set high goals for ourselves and to work hard and make all the necessary sacrifices until we have achieved these goals. He also advises us to educate ourselves as much as possible especially in the fields of technology and science and to become more serious and dedicated in our everyday affairs. This certainly is very sound advice and I think that we should be very proud of men like Mr. Tucker and the original U. N.I.A. members.

Brother Carl Benjamin

NEO-COLONIALISM AND

Why the hell are West Indians kicking up a fuss about foreign intervention in the Caribbean when G.D.P. (Gross Domestic product) is rising at the rate of 6% per year in most of the islands? That's the question one most often hears in Canadian society. If exploitation raises income, it seems a damn good thing. The issue is a red herring. The question is, whose income is increasing? Is it the income of poor black people in the Caribbean, the income of indian sugar workers? When we talk about the rise in G.D.P. what we're measuring is the rate of increase in Alcan's profits, the rate of increase in the profits of the old-style plantocracy and merchant class and the rate of expansion foreign banking and insurance business.

Poor people in the Caribbean aren't sharing this prosperity for the simple reason that large numbers of them can't get a job. Everywhere in the Caribbean *unemployment rates are at the 15 to 20% level.* Over 100,000 people in Jamaica are out of work. In Kingston, in Port-of-Spain, in Bridgetown you meet 35 year old men who've never had a job. That is the primary problem in the Carribbean-employment, not national income.

Not only is the employment situation rotten; it's getting worse. Despite Alcan, despite International Scientific Limited, despite Vauxhall Motors, every year more people are coming onto the labour market than we can provide jobs for.

That's not all. We talk a lot about the lack of skilled people in the Caribbean. As everybody knows, what makes the problem worse is that the few people we do train, hot foot it out of the Caribbean as fast as Pan Am can carry them, and for good reason: nothing serious happens in the West Indies. Since the West Indian economies are run from Montreal, from New York and London, there is no chance for intelligent West Indians to exercise their initiative in the Caribbean. Even if you rise to become manager of Barclays Bank in Bridgetown, your're still going to be taking your orders from London.

You can't expect sensible people to come back to the West Indies to take orders from the same white man who bosses him around in London - and for half the salary.

The third problem is that people in the Caribbean are still eating white shit. Alcan's mining operations in Guyana are located at Mackenzie. There are towns at Mackenzie - Watooka and Wismar. In Watooka the whites (and the Uncle Toms) live in modern bungalows with running water, street lights, paved road, green lawns and swimming pools. In Wismar the blacks live in shacks - no lights, no roads, no sewage, no nothing. That's the most blatant example, but the same thing applies as regards tourism, banks, industries, wherever - whites (and those who wished they were white) at the top, blacks at the bottom.

These then are the basic economic evils in the Caribbean: totally unacceptable levels of unemployment, rising still higher every year; loss of skills; and the dichotomy of rich whites and poor blacks.

How did we got ourselves into this mess? The economic exploitation of the Caribbean started three hundred years ago. Black men were brought from Africa to plant cane so that white planters and merchants could build mansions in England. These black men were clothed in English woolens and cottons and fed English potatoes, so that the islands relied heavily on imports, then creating additional employment and income in England.

The sugar economy collapsed, but the planters were sufficiently powerful that they persuaded the British government to subsidize them as they could continue to produce cane. They've survived to this day, together with their lackeys and henchmen, the mercantile classes, wholesalers, retailers and commission agents. They have been joined in recent times by the mineral producers, the new foreign industrial corporations, the tourist promoters and the financial services. We will have something to say about each of them in turn.

The Old Plantocracy and the Chamber of Commerce

These are the dinosaurs in our midst - the historical relics. They have survived despite their gross inefficiency because they've managed to convince both British and West Indian governments that if sugar is abandonned, intolerable unemployment would result. Which is true, if lands taken out of sugar cultivation were left idle in the sun, and which is contemptible nonsense otherwise. Not only that; on the one hand the planters use employment as the rationale for their existence. On the other, they insist "we must mechanize; we must mechanize". So we must put people out of work anyway. In any case, who wants to work in cane fields anyway, slaving through the hot sun all day with no place to fire a crap, no proper changing facilities, with white overseers "driving" you, and at the end you get barely enough to rent a board and shingle 14 by 10, while the white man lives in distant splendour by the sweat of your brows. In 1790 you didn't have any choice in 1970 you do - to hell with that! So that employment thing is pure jive. The Commonwealth Sugar Agreement subsidizes the plantocracy to live in style and send their children to Oxford, just like they've always done. Along with them, goes the merchants.

Ever since anyone can remember, people have been saying that the Barbadian economy must be diversified - plant more yams and cassava, less cane. If people eat more local food, what is going to become of all those wholesale merchants who make their living by importing corned beef and salmon? The point is basic. The economic obverse of total specialization in exports is total dependence on imports. By concentration on producing cane instead of food, we continue to line the pockets of Tate and Lyle, of the local plantocracy and of the Chambers of Commerce. Above all, no more jobs for black people, African or Indian.

EXPOSING CANADIAN ACADEMIC IMPERIALISM

In January of this year a four day conference on Hemispheric Relations of the Caribbean and the Commonwealth was held at the University of the West Indies, Mona Campus, Jamaica. The conference was held under the auspices of the Canadian Institute of International Affairs, the Centre for Commonwealth Studies of Duke University, (U.S.A.), and the University of the West Indies.

The following statement was delivered to the conference by Dr. Trevor Munroe of Jamaica, and is both a summary and a critical analysis of the conference. He delivered his statement after John Holmes, head of the Canadian Institute of International Affairs, and Victor Unguidi of Mexico had given their summation.

In his opening remarks, Dr. Munroe made reference to a remark by John Holmes and continued... "It is no accident, that the summary of this conference, dealing with "Hemispheric Relations of the Caribbean and the Commonwealth', has been chaired by an American and given jointly by a Canadian and a Mexican. Certainly this is roughly in keeping with the academic power structure of the hemisphere; more importantly however, it is in keeping with the orientation of this conference, for only representatives from these areas could possibly have derived any significant value from the experiences of the last few days Or rather let me qualify that - the only value that the Caribbean men could have gotten from it is a greater insight into the valuelessness of these exercices.

To understand this, let us look for a moment on the structure and working of this conference. The conference brochure tells us that there were 31 participants. No less than 18 of these were born outside the Caribbean and Latin America, thirteen are actually based in North American institutions. In addition, 15 of the 25 participants, whose ages are listed in this brochure were born before 1930 and socialised into an academic environment which partially incapacitates them from understanding some of the newer formulations attempting to come to grips with the third world, and particularly the Caribbean environment. In the light of these non-qualifications of most of the participants, one is not surprised, though no less angered, to see this conference begin with a "pro-seminar' "designed to brief conferees on current Caribbean issues... so that some understanding of the political context of the West Indies can be gained". Now, I ask you, what could one expect from a conference on the Caribbean in the Caribbean whose participants needed to be briefed in this way at the begining of the exercices?

The short answer is, one could expect what in fact has taken place. Let us see. The first two contributions by Thornton and Spengler set the tone of the North Atlantic, and regrettably some Latin American contributions. Thornton didn't even write a paper – and displayed the most incridible arrogance, ignorance and paternalism in dealing with the subject assigned him – "The Colonial Legacy'.

Forgetting Toussaint, Tacky and Sharpe, he advised us not to overstress our history partly because is has little to 'uplift the heart'; ignoring the multi-national corporation, the Bay of Pigs and Santo Domingo. he suggested that perhaps concern at this time with imperialism was "tilting at windmills"; remembering the biases of his own training, he dismisses the utility of the 'plural society model' with the self-satisfied excuse that perhaps his mind "doesn't work that way". The first paper was therefore Spengler's who at least organised his presentation in written form. Nevertheless as Lloyd Best of Trinidad pointed out, the work was largely a parade of all the methodological and interpretative errors of North Atlantic, and more generally, orthodox economic scholarship looking at Caribbean reality. One is not saying that these people should or even can understand Caribbean reality; one is saying, however, that a conference such as this is hardly the place to correct this ignorance and, if it is, then native intellectuals ought to have better things to do than run a brief winter course under the guise of participating in an academic conference.

After this illuminating beginning, one could understand, if not justify, the absence of black faces in the sessions following. One could also understand the total incapacity of conferees to come to grips with Best's presentation, by far the most serious of the conference. After all, men who had to be given "some understanding of the political context of the West Indies on Sunday" afternoon could hardly have gotten any understanding of the labyrinthine complexity of the interrelationships between Caribbean history, economy and polity by Wednesday morning.

The entire conference seems to have been a pro-seminar for outsiders. In a black area, only two or three black conference participants were evident most of the time; in a conference on Hemispheric relations, nobody from Chile, Peru, Bolivia, Dominican Republic, Haiti or Cuba:

in a conference where the power of the U.S. establishment was raised repeatedly, no representation of the black movement or radical intellectuals from the U.S.; in a society where very often the educated are the misinformed, no public session or panel arranged on any one of the spare afternoons!

All this of course, would not be so bad if the conference could be explained as an exception to previous exercices of this kind, or a deviation from the character of this University. In fact, neither excuse is available to us. The two previous conferences on International Relations were equally if not more unsatisfactory.

(cont'd on page 6)

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FREDERICK R. PHILLIPS

B.A. B.C.L.
attorney barrister
& solicitor

3517 LASALLE BLVD.
suite 5
VERDUN 203 QUE.
evenings 365-9904

CONOMIC EXPLOITATION

The Mineral Producers

Alcan boast that they employ 9,000 people in the whole Caribbean. Big deal! Unemployment in Jamaica alone is at least twelve times that amount! It's worse than that. In order to employ 9,000 people Alcan invests 300 million dollars. In other words, Alcan spends $30,000 to employ a single person in the Caribbean. There's a third point. Alcan claims that it contributes 28% of Jamaica's experts, but they succeed in employing only about 0.05% of the Jamaican labour force.

Alcan is no exception to the pattern of mineral producers in the Caribbean area. They are all big in assets (and quick to sing their own praises) and low on employment. Black people can't eat bauxite plants.

Very well, say the economists. Granted the mineral companies do not provide significant employment of themselves, but they pay wages, salaries, taxes etc., and these are spent in the Caribbean, creating employment in other sectors. The question is, are these local payments in fact spent on Caribbean produced goods? What do bauxite workers spend their wages on? Certainly not cassava. More like a Cortina from Britain, which creates work for Englishmen, not Jamaicans. The point made earlier is relevant here. The tendency to import is unacceptably high in all Caribbean countries and secondary benefits therefore go to foreigners rather than remain within the country.

Far from being the end of the problem a further question must be asked. How extensive are Alcan's local payments, compared with what they might be ? The first point is that insofar as taxes to government are based on the value of mineral output, the companies could be cheating the Caribbean blind and we'd never know. The fact is that we can, if we take the trouble, measure the bauxite output, but we don't know how much each ton is worth. Why? Bauxite is never sold to anybody. Reynold (Jamaica) ships bauxite to Reynolds (U.S.A.), an intra-company transfer. No money ever passes hands. So the value of bauxite is merely an entry in the books, not a real cash transaction. Since we can't verify the value of output, we can't verify profits and we can't know whether we're getting as much tax take as we should. Moreover, it is obviously in the foreign companies, interest to place the lowest acceptable valuation on output.

There is an even more fundamental point with regard to potential revenues. There are four important stages in aluminium manufacture: there is the mining of the bauxite, which is then converted to alumina in the second stage, then to aluminium; the final stage is the production of semi-fabricated aluminium products. For the most part, Caribbean experts are at the bauxite stage, but an increasing proportion of alumina is now produced in Jamaica, Guyana and Surinam. However, it has been estimated that of every $100 generated in the four production stages above, only $6 dollars is derived on the operations in the Caribbean. Out of every ton of Caribbean Industrialization policy direct benefit goes to Canadians and Americans. Furthermore, our 6% includes Alcan's profits. Also, as noted earlier, we have a high propensity to import. So much of the pittance we do receive goes back to the U.S.A. and Canada via imports.

Now everybody knows that minerals are a wasting asset. In 30 or 50 years time there will not be any more bauxite. The oil will probably be gone sooner. Pure ordinary commonsense tells us that we should use the benefits of the mineral industries now to develop other sectors of the economy so that we can employ the people who are going to be phased out of oil as well as the present unemployed. Of course you can't use Kaiser's profits to build a citrus factory, and that is another of the problems of the foreign corporation. Their profits are available (if they are available at all) only for investing in their own operations. So your economy is at their mercy and you are not at liberty to decide what you want to do to provide employment for your people.

The New Industries

Carribbean industrialization policy has depended on the foreign investor. He was going to come in and set up plants, train local personnel and then gradually phase himself out so that local people could take over. Well, we've had our industrialization drives, tax holidays, customs rebates, free industrial parks, government loans, etc. The result; lots of capital, very few jobs.

The industrial corporations, like the mineral industries, are highly capital-intensive, because of the incentives offered, they contribute nothing to government revenues, we advertise low wage rates, so the total amount paid out in wages is small, and for the most part these industires are "finishing touches" plants; milk powder is imported, water added and sold in cartoons. So what the hell are these industries doing for us anyway?

con't on page 8

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UNITED STATES

In contradiction to the Monihan report that Blacks in the U.S. are making progress in leaps and bounds, the U.S. Census Bureau has announced that the number of Black college graduates rose from 1.6% in 1940 to 6.7% last year. Compared to an increase from 6.4% to 17% for whites in the same period the statistic shows that the gap is widening between the Black and white citizens.

The United States Government, after a visit by secretary of State William Rogers has closed its consulate in Zimbabwe (Rhodesia). However, the U.S. will still give Rhodesia large financial support.

ANGUILLA

Over a thousand Anguillans carrying stones and clubs surrounded the British administrative building recently to protest continued British presence on the Island. The demonstrators shouted "Go home, leave Anguilla alone".

GUINEA BISSAU

Three young Portuguese Marines reported dead by colonial Portuguese authorities have deserted to the African guerillas in Guinea Bissau. "Ever since they (the Portuguese) brought us here, we knew it was unjust and we made two previous attempts to desert", the men said. They also stated that the Portuguese army frequently was forced to retreat in the face of attack by the guerrillas who are "better equipped and better trained."

CHICAGO

The national chief of Staff of the Black Panther Party, David Hilliard walked out on the Emergency conference to Defend the Rights of the Black Panthers. In a five minute speech David urged the 700 mostly white delegates at Malcolm X Community College to take more action and hold fewer conferences. "I didn't come here just for another series of conferences. If this is really an emergency conference it will mean that you will start looking for meaningful ways to save Bobby Seale and other persecuted Panthers."

SOUTH AFRICA

It was revealed that Britain, United States, West Germany and Japan along with Belgium, France and Italy absorb 75% of South Africa's exports, and Britain, U.S., West Germany and Japan alone supply 62% of her (South Africa's) imports.

Bro. Dennis Brutus, an ex-prisoner of Robben Island where South Africa now has more than 1,100 non-white political prisoners, said that the prisoners are beaten regularly with pick-axes, batons and rubber hoses. In relating his experiences it was obvious that in the treatment meted out to non-white prisoners on this island, the blacks suffered worst. Dennis Brutus made an appeal to the U.N. to concentrate on general actions against apartheid and to isolate South Africa in the field of sports. He described mass movements growing up in Britain, New Zealand and Australia advocating anti-apartheid, and he expressed his surprise that there were no such movements in North America.

RHODESIA

The Ambassador of Rhodesia to the U.N. admitted that Rhodesia would fall in a matter of weeks if the United Nations invoke sanctions against trade in oil, tobacco, asbestos and chrome. It is known though, that in order to have a successful embargo on Rhodesia, it must be extended to South Africa and Portugal since these two countries would be used by Rhodesia to trade indirectly with the outside world.

MONTREAL

Brothers Wantumi Bumboko and Omawalé will have to return to court on Friday April 10 to hear the outcome of the case in which both are being charged with extortion. The case which is now in the hands of the crown, arose when Principal O'Brien complained that they had forced him to sign a document. They were earlier acquitted of kidnapping charges arising out of the same incident at S. G.W.U. last year.

NOVA SCOTIA

Cynthia Crick left on Monday night for Halifax after 4 years in Montreal, to take up employment with Nova Scotia's Black United Front. Sister Crick, a former employee of C.P.R. says she will leave a lot of memories here but hopes to put in her best efforts in her new job in the interest of doing something to help the conditions of blacks in Halifax and is expecting to work in close cooperation with her all black co-workers. B.U.F. was formed in 1968 after some disturbances which came to a head after the visit of some Panthers to Halifax. The desperate conditions of blacks in Halifax was then nationally and internationally highlighted.UHURU'S staff wishers her the best of luck in her new job.

TRINIDAD

The case of the "Black Power" demonstrators in Port of Spain, Trinidad has been adjourned until April 20,1970.

Brothers Carl Blackwood, Errol Balfour, Keishall Bodie, Dave Darbeau, Russell Andalcia, Delano De Couteau, Earl Lewis and Geddes Granger have all been accused of unlawfully assemblying at Independence Square Port of Spain on Thursday Feb. 26th, in the vicinity of and within the Cathedral of the Immaculate Conception. All except Earl Lewis, have also been charged with conspiring to incite others to commit breaches of the peace, they've also been charged with disorderly conduct.

Action against Brother John Cato Condemned

The recent seminar of Pan Africanists and Black Revolutionary Nationalists in Guyana attended by many from all parts of the black world passed resolutions which

1 condemned the actions of the St. Vincent Government against John Cato and attacked the governments of Jamaica and Trinidad for their repressive measures against the Black Revolution.

2 pledged solidarity with all black people and black communities in the U.S., London, Canada and Venezuela fighting for self determination

3 called on all black people to unite in support of Guyana's defense and to employ every possible means to defeat the expansionist and unjust claims of hostile, imperialist Venezuela.

ACADEMIC IMPERIALISM Con't from page 5

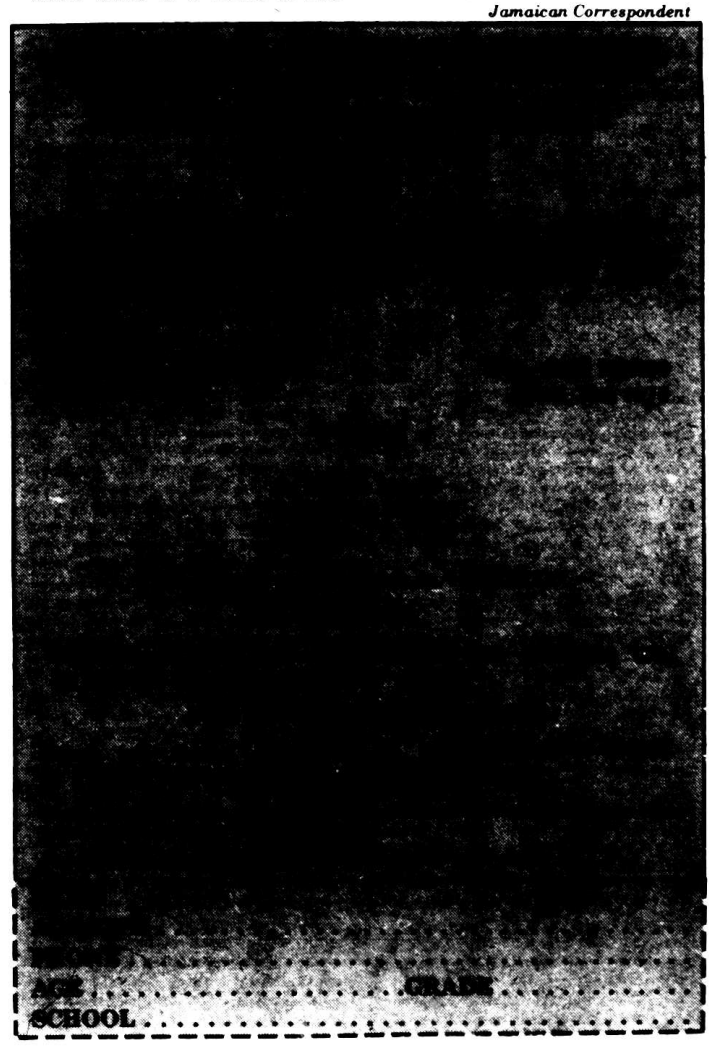
The second conference, in March 1967, on "Caribbean-Latin American political and economic relations", was almost totally official, with heads of governments, diplomats and bureaucrats making up the overwhelming majority of participation. Again apart from two civil servants from the Netherland Antilles and one man from Santo Domingo among the 125 delegates, our Dutch, French and Spanish brothers were ignored. Hence we see that the first conference exposed the backward natives to the foreign experts, the second exposed the officials and bureaucrats of neo-colonial regimes to one another, and the third exposed the foreign not-so-experts to the brightness of their recently graduated charges. What I have to ask, is, when will this neo-colonial farce end? When will Fanon's "native intellectuals" be exposed to one another?

Perhaps the answer is never; perhaps it is naive to expect UWI to participate in anything but "pro-seminars" similar to this one with institutions similar to Duke University and the Canadian Institute of International Affairs. Certainly this kind of conference is entirely consistent with the intent of Sir James Irvine and his counterparts throughout the ex-British Empire in Africa and Asia, who set up these Universities. Certainly the intention was part, to set up these Universities. Certainly the intention was in part, to set up concessions to colonial militancy which would be a source of anti-revolutionary, and therefore anti-popular, thought, activity and activists. This being so, this conference can take some pride from having marked another milestone in the neo-colonial enterprise.

But this is 1970, not 1950; very few of the new generation of men will tolerate this backwardness. The motion of social struggle inside and outside the University determine that only dead men can spend their time educating the academic representatives of the oppressor. If my colleagues can't see this, then they are dead, even though they might not know it.

Ladies and Gentlemen, I offer no apologies for the time that I have taken. I make these comments because there is hope - our consciousness gives us the freedom to struggle against neo-colonialism in all its manifestations. In that sense nothing is pre-determined. I therefore ask, that before another conference of this kind is even conceived, we in this part of the world start to do our own thing with our own people. At every level of generality there is a lot to be done. What about organising a conference of conscious teachers, university and high school teachers together. Where is the Caribbean Political Science Association? What about the organisation of a Congress of Third World Intellectuals? If none of this is possible, let us realise that the University in this part of the world is little more than a service institution to the ruling minority and their masters; and then let us act accordingly.

Jamaican Correspondent



BLACK HORIZON

Black Children & Bilingualism

In September of 1969, after heated altercations about language, a group of French Canadians resolved in fighting with a group of Italians in St. Leonard, a month after the parliament of Quebec voted the controversial Bill 63. This law equally disfavorable to the French as well as the English had to be fought especially by the French who felt deprived of their majority rights. In the highest tension of the verbal fight both the English and the French press devoted, as is to be expected, their head lines to sensationalism, calling the manifestations vandalism, instigated by separatists.

The bill then became law and both francophone and anglophone plus neo-canadians and we the blacks must conform to it and abide by the Quebec system of education. For the black community which is predominantly English the question arises "What's to be done?" Actually a cold war is being waged by francophone and anglophone. Unfortunately, the English minority is economically stronger than the French majority. As matters stand, the blacks, being mostly English speaking, are tempted to identify themselves with the English. And probably the English themselves would gladly accept such an alliance since it would increase their strength.

Now if we study the St. Leonard case we will easily notice that the Italians have been used by the Anglo-Saxon for the latter's interest against theFrench. As a result the Italians were easily bribed by these alluring offers, despite the fact that they temporarily profited thereby.

To boot, it would not be surprising if the white Anglo-Saxon decided to use the same strategy with the Blacks. Shrewd as they are the English would probably succeed.

On the other hand it would be easy to believe that the easiest thing to do would be to support the French majority. But that would not solve the problem. With Bill 63 the English speakingBlacks have for once the occasion to act on their own behalf, hence to look around and see what would be more beneficial to them.

As to the linguistic question, it is incumbent on us Blacks to realise the fact that whichever of these two languages we opt for, we are always speaking an alien tongue. In Canada as elsewhere in the Americas neither the French nor the English culture is native to us therefore we cannot identify ourselves with either of them. It remains for us to construct and define our own cultural identity.

Furthermore, since when has the light been focused on the Blacks? When fundamental questions such as racism against us arise, both the French and the English join together to decry. Consequently the Blacks have no place in such an alien debate. Whenever it is a question of racism in Canada expressions such as "sales negros" or "niggers" are shouted at us and it goes without saying that it sounds the same to us. The SG.W.U. affair convinced us of this fact.

Accordingly it is for Black parents not to play the white system game again. It is essential for the balck population not to confine itself uniquely to either of these two languages since to speak the one and not the other would be tantamount to stocking themselves in a language ghetto especially when the opportunity to learn both languages is open to their children. It is not to be forgotten also that many English speaking white parents make their children learn French, and vice versa. It is for us Blacks then to act intelligently in demanding that both English and French be taught to our children. Knowledge of both languages must also be regarded as a complement to a general education and a wider culture.

Charles

T.V.... Another Weapon

Television is one of the major contributions to the molding of minds and perspective. We know this by the way in which the news media distorts certain areas of their reports.

A young "Negro" who has not developed a "Black" awareness is very liable to accept slanted ideas "Channeled" to him by way of the box. If this young person is not schocked into the realization that the individuals on the screen with whom he identifies, comprise a society whose foundations today are based on past and present parasitic exploitations of a people who do not reap the benefits of this society and whose future in it, is quite unassured; then we have lost a brother and gained an enemy.

A great number of youths think that we have attained an equal standard in the white man's society. This thought becomes more concrete when a black acter plays in a role where he appears to be on par with the white man in his community. This unrealisitic relationship portrayed by Black and White actors has caused a large percentage of "Negroes" to despise black organizations whose sole aim is to create black awareness in the community.

Let's be realistic; the fact is that this tactic is used to manipulate "negroes" into a position where they are pitted against each other in thought, hence divided, and divided we fall. By placing black actors in the roles of a people who have supposedly "Arrived" at a level where the "Negro-White" relationship is calm, the man hopes to annihilate completely any thought of where they came from, who they are and in what critical circumstances they have forcibly been made to exist.

We must be aware that the man has tried to use the television as another weapon to mold our minds. Therefore we must relize this is another biased, racist instrument used against us.

Cecil Roach
Tommy Alfred

"BLACK" Woman - White Image

"Boy, she sure acts like ur". That was a comment made by a loyal white television fan of Diahann Carroll's. Once a week for thirty minutes "Julia" supposedly brings entertainment to the family. Julia portrays a black-white woman fighting her very best to be someone she is not and could never be. On the show she has a little son who unfortunately has to follow the despicable pattern his mother makes. He goes to a predominantly white school, his associates are all white, his influences are all white, and naturally as he grows older his mind will become white.

The silly white couple downstairs are constantly trying to prove to Julia that they are not "prejudiced". They make it their duty to go to the ball game with their son and her son, to invite her to dinner at least once a week, and they even try to find a husband for her from one of their liberal white friends.

What does Diahann Carrol say about all this? Quote, "I'm acceptable, in fact I'm sure that's why I got the part of Julia. I'm a black woman with a white image. The audience can accept me and I don't scare them".

To conclude, I must say television shows like "Julia" are useless to black people in the sense that it creates that false impression of harmony and love which we know by now does not exist between the two conflicting races. Diahann Carroll does not represent the black family; she is just an imitation of what the white man thinks the black family should be.

Nilija

What Role Did You Play?

Now that the trial of the ten Trinidadian students is partially over the black youth should automatically ask themselves two questions. First, "How did we regard the case?" and secondly "Were we involved, and if not Why not?" to Make us even attempt to try and answer these questions, we must look at the S.G.W.U. Affair with respect to the black youth. We must try to identify with their struggle, and realise that it is our struggle as well.

Let's take this particular incident and place it on a smaller scale. Relate the whole incident to an argument with a white teacher, in your school, that eventually lead up to suspension, for no feasible reason, which meant the exposure of the whole argument. In your mind see if you can re-call and if not re-call, imagine that you, because you are black, are being unjustly treated. Visualise yourself exposing the racism that is victimizing you, and finally because you are only guilty of being black, having to face an armed police confrontation, that only came about as a direct result of the exposure of one white teacher. You now realize that you are not fighting one white teacher but everything that she represents.

The next stage is the courts - justice is seen in that for the first time you are appealing to the Black Community for support rather than them appealing to you. This is where the first question comes in. "How did you regard the case?" Did you react to their quest for support?" Did you lose interest because you were not there?" "Did you forget that black people were involved and that that fact alone should make you involved?" The answer to these questions can not be found in UHURU - BLACK HORIZON, but only within yourself, the real you, the aware you. The second questions then becomes an extension of the first, and in ansanswering the above questions you will inevitably come to an answer for the second question. "Were you involved, and if not why not?

The sole purpose of this article is to make us look at ourselves. To help us as black youths to become involved in the things that concern us - namely the struggle of our people.

We as black youths must become aware of the fact that first, and foremost, Black people today are involved in a struggle for liberation and we are first and should be as much a part of that struggle.

Dara Makeda

Acquitted But Not Compensated

Leonard Lawrence, a Brother from Nova Scotia was arrested on rape charges in September of 1968. He was unable to raise $2,000 property bail and so he remained in jail for close to a year. When his story was brought to public's attention, an investigation was made and he was released on $300 bail which the Black Citizenship Association assisted him in paying.

Last week a jury took only one hour of deliberation to return with a verdict of not guilty and Leonard Lawrence is now free to pick up the pieces and start all over again.

Indeed he has many pieces to pick up. While in jail his son died from injuries received in an accident, his daughter was diagnosed as suffering from cerebral palsy and his wife suffered a nervous breakdown. If it is at all possible to get the pieces of his life to fit together normally it will be no party for Leonard to put the puzzle together, for there is no compensation for the loss of time and the personal grief that he has undergone.

We could rejoice at his acquittal, but we cannot help but decry the unjust legal system which keeps people imprisoned without bail or legal aid for crimes which, in many cases, they did not commit.

Staff Reporter

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STOKELY con't from page 1

sent commitment to dedicating his life to the liberation and unification of Africa. "A Union of African States must strengthen our influence on the international scene, as well as all Africans will speak with one concerted voice. With union, our example of a multiple of peoples living and working in harmony for mutual development in amity and peace will point the way for the smashing of the inter-territorial barriers existing elsewhere and give a new meaning to the concept of human brotherhood. A Union of African States will raise the dignity of Africa and strengthen its impact on world affairs. It will make possible the full expression of the African personality."

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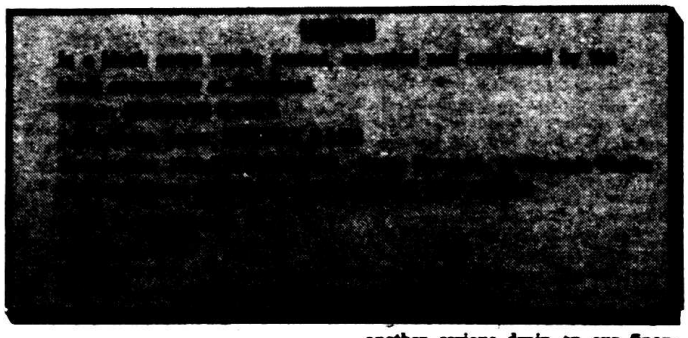


NEO-COLONIALISM

con't from page 5

Tourism

If you listen to some of our more unenlighted political leaders you'd come to the inevitable conclusion that tourism is a paragon of all virtues to the Caribbean. Tourism, they claim, provides jobs for all classes of people, brings in hard currency, puts us on the map, etc. No mention is made of how many jobs tourism provides or how much money remains in the Caribbean. Sure the tourist may sample some flying fish and some ackee, but what do his main meals consist of? What is the percentage of steak to sweet potato, of Kingfish to salmon? Steak and salmon provide employment to Argentinians and British Columbians, not Antiguans. Canadian and American industries get the profits.

Tourism also destroys the moral fibers of the nation. Picture the scene; naked black boys diving for coins thrown by pot-bellied tourist; scene recorded in living colour by tourist's wife with movie camera. Or the well-dressed guy on the bus who's wearing a hundred dollar watch. Occupation? - unemployed. He gets off the bus at the Holiday Inn stop. Two hours later you see him stretched out on the sand next to some aging Montreal school teacher in search of her lost youth. Is this what we mean when we say tourism employs people at all socio-economic levels?

The Financial Sector

In the wake of the foreign companies come their financial cohorts; the banks, the insurance companies, the hire purchase finance houses. All bleeding the country of what little capital it had accumulated.

The Caribbean operates on a Sterling exchange system. In other words there is absolutely no control over the transfer of funds between London and Kingston or Georgetown or Roseau. In one year alone (1965) there was over 350 million dollars of Caribbean funds in the London offices of Barclays Bank, the Bank of Nova Scotia, Royal Bank, and the Bank of America. Meanwhile we argue that we haven't got enough money in the Caribbean, to develop the area, and so we run around Toronto, London, New York and Ottawa, begging for aid. Yet we still allow foreigners to utilise substantial amounts of funds which belong to us.

The insurance companies represent another serious drain on our financial resources. We're told they are even selling insurance policies in Petit Martinique in the Grenadines, where there are only six salaried employees. Insurance in fact represents a substantial proportion of the private savings in the economy. Yet in Barbados you don't even require a license to set up an insurance company. You pay your premiums, the money is sent straight to Royal Insurance in London, or wherever (after the agent deducts his percentage)

An Overview

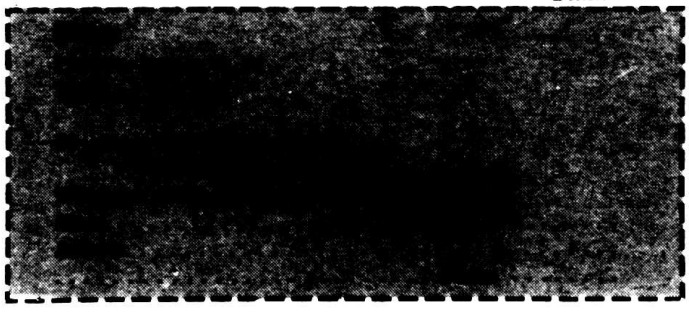
The argument so far is that our mineral industries, our manufacturers, our tourist service, our agricultural staple, our financial sectors, have failed to improve our unemployment situation. In fact, the situation is getting worse because of the increase to the labour force. The foreign institutions are in fact aggravating the situation by squandering our resources, exporting our capital, monopolising the use of profits and encouraging wasteful habits of consumption.

Can the situation be expected to change of its own accord? Obviously not. Sugar producers and merchants have resisted change for 300 years; they want to be getting bauxite and oil in the quantities they need when they need them, so they will never willingly relinquish soveriegnty over their finances. To change the orientation of the industrial sector would imply a change in the strategy of industrialization - i. e. no more industrialization by invitation. How can the government of Barbados presume to argue with 1st National City Bank - when the latter pays out in dividends every two years, an amount equal to the whole national product of Barbados?

The fact is, unemployment is increasing and will continue to increase; we continue to slave to ensure a widening gap between rich Canadians and poor West Indians; we continue to squander the few resources, human and material which we do possess.

We are headed towards collapse: the unemployed are increasingly ready to march, and their numbers increase; social tensions and racial tensions are nearing explosive levels; eventually our oil and bauxite will be exhausted and we will be worse off than when we started. If radical solutions are necessary, radical solutions must be pursued. The alternative is eventual chaos.

Deliele Worrell



Trinidad Welcomes Students

Even before five of the ten Trinidadians, who stood trial in Montreal three weeks ago, arrived in Trinidad, they were greeted with cheers in Antigua and Barbados.

About 200 relatives and supporters awaited their late arrival. The supporters played drums waved flags of Red, Black and Green, fists were raised amidst shouts of "Power".

Brother Ian Belgrave and Sister Jaunita Westmoreland - Traore addressed the crowd at the airport. The students - Kenneth and Robert Williams, Ian and Valerie Belgrave and Jose Ambrose were taken to a reception in a private home; later they proceeded to the "People's Parliament" formerly known as Woodford Square where each student in addition to Sister Jaunita, George Weekes, Geddes Granger and Dave Darbeau addressed the crowds gathered there.

For the past three weeks the demonstrations against exploitation, Racism, Imperialism and Police brutality continued in Trinidad.

On one occasion when demonstrators gathered in front of Syrian stores on Charlotte St., a Syrian shop keeper confronted the demonstrators with a gun; he shouted, "You're talking about Black Power? Well this is power," pointing to the gun. Several demonstraters chased him back in the store and left the store in some disorder. With this the police tried to disperse the crowds with tear gas. The police also attacked the people with clubs and bayonets. Many people were left injured including one blind man.

Later, demonstrations were directed against the police who have taken into practise the White North American methods of intimidation. Police have gone as far as planting marijuana on a youth whom they shot and arrested, while still in hospital, for possession of marijuana.

The youth has been released on $800 bail and is now in the care of N.J.A.C.

One of the longest demonstrations held in the history of Trinidad was held with Indians and Africans in solidarity two weeks ago. Brothers Geddes Granger, Dave Darbeau, and Dingaan Omaruku addressed the huge assembly.

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BULLETIN BOARD

Black library now open at the Negr Community Centre, 2035 Coursol St.

On Sunday, April 19, 1970 2 p.m. in the Auditorum of the Negr Community Centre, All are invited t attend a showing of slides and com mentary on the New Africa by Di Cabin Forbes.

Saturday, April 11th, The Beave Temple will hold a Banquet Dinner Chalet Barbeque. Addington and She brooke. Addmission: $5.00.

Elks Lodge will turn out at th Union United Church on Sunday Apr 12th at 11 a.m. Following the se vice, Brunch will be served at th Elks home on St. Antoine St. Corne of de Seigneur.

Thursday Night Rallies are he weekly at 7.30 p.m. in the U.N.I. Hall 710 George Vanier St.

The program Committee of the Afr can Heritage Studies Association h made elaborate plans for the seco annual Conference at Howard Unive sity in Washington D.C. Dates Frid May 1 to Sunday May 3, 1970.

Sunday April 12, 1970 at 5 p. Arleight Peterson and the Neg Theatre Arts Club will talk "Bla Theatre" at the Review Theatre Maisonneuve and St. Mark.

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